

Mr Carter

*4476. £2.33.
1-12*

From Dr Frampton

Dr. FRAMPTON'S
S E R M O N

PREACHED AT THE

C O N S E C R A T I O N

OF THE CHURCH AND CHURCH-YARD OF

H A R D E N - H U I S H

IN THE COUNTY OF WILTS.

PRICE ONE SHILLING.

DR. FRAMPTON'S
SERMON

PREACHED AT THE

CONSECRATION

OF THE CHURCH AND CHURCH-YARD OF

HARD HUSH



IN THE COUNTY OF WILTS.

PRICE ONE SHILLING.

A
S E R M O N

PREACHED BEFORE

ROBERT LORD BISHOP OF LONDON,
AT HIS CONSECRATION,

BY VIRTUE OF A COMMISSION FROM

JOHN LORD BISHOP OF SARUM,
OF THE PARISH CHURCH AND CHURCH-YARD

O F H A R D E N - H U I S H,

IN THE DIOCESE OF SARUM AND COUNTY OF WILTS,

ON THURSDAY NOVEMBER IV. MDCCLXXIX.

BY MATTHEW FRAMPTON, LL.D.

RECTOR OF BREMHILL, AND VICAR OF WESTPORT, WILTS.

PUBLISHED AT THE REQUEST OF THE BISHOP AND CLERGY PRESENT.

BATH: PRINTED BY R. CRUTTWELL;

AND SOLD BY

B. WHITE, FLEET-STREET, LONDON; D. PRINCE, OXFORD; AND THE
BOOKSELLERS OF BATH, BRISTOL, AND SALISBURY.

S E R M O N

ROBERT LORD BISHOP OF LONDON

AT HIS CONSECRATION

JOHN LORD BISHOP OF SARUM

OF THE BISHOPRIC OF EXETER AND CHERCHYARD

OF THE BISHOPRIC OF WILTS

IN THE BISHOPRIC OF WILTS



AT BATH BY R. A. T. O. N. L. L. D.

RECTOR OF THE CHURCH OF ST. MARY'S

RESIDING AT THE RECTORY OF THE CHURCH AND LANEY RECTORY

PRINTED BY R. A. T. O. N. L. L. D.

AND SOLD BY

W. H. B. STREET, LONDON, W. H. B. STREET, AND THE

BOOKSELLERS OF BATH, BRISTOL, AND GLoucester

T O

JOSEPH COLBORNE, Esq;

Of HARDENHUISH, in the County of WILTS.

Dear Sir,

THE following Discourse was sent to the
press from the pure motives of implicit
deference to the command, and requests, of the
RIGHT REVEREND and REVEREND persons, who
officiated and assisted at the occasion of its being
delivered. Yet, amidst the deep honour done it,
there could be no doubt to whom, of right, it
ought, when published, to be, with all respect,
inscribed. To Yourself: to the worthy, pious,
generous, PATRON, FOUNDER, DONOR, of the
b Church

Church and Cœmety, then set apart to their sacred uses, the Inscription was most obviously due. To You it is now paid: and I am perfectly sure is, with the same ingenuous idea with which it ^{is} ~~was~~ presented, accepted.

I must not omit to congratulate you, both on the completion of the excellent design which you had so much, and so justly, at heart; and on the share which you unavoidably felt of an awful pleasure arising from the order, decency, and solemnity, attending THE CONSECRATION. These were not a little owing to the judicious precautions which you had yourself previously directed: no less to the marks of seriousness and sentiment (worthy of their rank, and the liberality of their names)

names) in so many of the Laity of your neighbourhood who were present:---but still more---to “that Beauty of Holiness” which accompanied “and adorned the ministration of the great and venerable PRELATE who presided: and which added dignity to the function, emphasis to the devotion, and energy to the benediction, of the day.

That a capital office of our CHURCH, thus celebrated in a manner worthy of Her, should have struck not her own members exclusively, but have extended its effects to every one present possessed of any pious sensibility, is nothing either surprising or unprecedented. But seldom perhaps have those “others,” both in their modes and their doctrines, (though by no means their talents or virtues)

virtues) been equally remote from us, and mutually so from one another. Never, certainly, was there one amongst them superior in distinguish'd Genius, Science, and Benevolence, to the person who then so eminently commanded our undisputed acknowledgment — TALIS CUM SIS
UTINAM NOSTER ESSES.

I am, Dear Sir,

Your most obedient,

and most faithful,

humble servant,

Matthew Frampton.

Bremhill, Nov. 6th, 1779.

P S A L M xxvi. 8.

“ LORD, I HAVE LOVED THE HABITATION OF THY HOUSE, AND THE

“ PLACE WHERE THINE HONOUR DWELLETH.”

THAT “God is to be glorified,” unitedly, with our bodies, as well as with our spirits, which are equally his, is a clear and pregnant truth, under whatever circumstances we conceive Man required, in a sense relative to his nature, to give glory to his CREATOR. Of “Body,” which, “without the spirit, is dead;” of Spirit, which, without the the body, were shut out from all communication with this visible world of outward life and nature, this scene of human discipline and probation,—Man essentially and invariably, consists. He is the very same under a Patriarchal age, a Mo-
faical, or an Evangelical: amidst the peculiar divine commu-

B

nication

nications of the first, the legal institutions of the second, and the riches of grace and truth poured out in the third—the same. He is made up, unalterably, of passions as well as reason: of instinctive propensities, as well as intellectual powers: his affections are touched by the same impressions: his ideas enter through the same channels: his organs of body and mind are worked with the same mutuality.

The Human Feelings in general, those of the devout kind in particular, break out into a language by nature dictated to them: and that a language not of words solely, but likewise of looks, of gestures, of many varied outward marks, and suited symbolical accompaniments. From the management and application of these arises what we call THE FORM OF RELIGION. The form may undoubtedly be assumed where the power of it is unfelt. The fact was too evident under the old dispensation. It is too deplorably frequent under the new. But wherever the power in reality reigns, the form, in some certain modification of it, will infallibly follow. The consequence is a provision of that blessed, all-wise, Providence, which, amidst the multiplicity of its operations, ever attentive to all its works, views beings such as we are, as designed by it much less for speculation than for action:

action : as needing sensible assistances to prompt and quicken the piety of individuals, and to spread devotion through assemblies : at the same time that public and social acts and exercises are made the chief instrumental means to which is owing the derivation of Religion from former times to the present : on which depends the preservation of it through our own age : on which the transmission of it to generations yet to come.

To this constitution of things, this law of their nature impressed on them by its author, the sentiments and practice of mankind have corresponded through a succession of states, scenes, and circumstances; and have produced, in various shapes, those acts of ejaculation, of prayer, and the voice of praise, which they have busily offered up to God : those eucharistick oblations to him : and those surprising allusions, in their ANIMAL sacrifices, to some mysterious undiscovered plan of expiation provided by him, with which it was so eagerly (tho' in general crudely) endeavoured to appease the Divine wrath. Hence human arts, sometimes, sprung from a religious origin; at others were improved by a religious direction. In particular—men were eagerly prone to erect structures, which, in a qualified acceptance, they considered as “houses of their

“God,” and intended, not solely as accommodations to the worshippers, but likewise as tributes to the objects of their worship: and even when remotest from the gross conception that the Deity “dwelt,” literally, “in temples made with “hands,” they were ready to devote some prescribed PLACE wherein, as its “habitation,” the divine “Honour” might, in a relative and virtual sense, be said to “dwell.”

This appears on the face of the four periods of Religious worship: the Patriarchal, the Pagan, the Jewish, and the Christian.

It is certain, that the first Fathers, before the Law, not to say before the Flood, set apart, and applied to devout uses, their altars, mountains, and groves. And it seems a plain, providential sanction, given to such local appropriations—that as Mount Moriah,* on which Abraham was commanded to offer up Isaac, was undoubtedly the same on the site of which the temple was afterwards built by Solomon; so on a part of the same continued ridge (on ~~at~~ Calvary) CHRIST, the great antitype of Isaac, was himself, in the fullness of time, offered up on the cross:—“the full, the perfect, the sufficient, sacrifice, oblation, and satisfaction, for the sins of the “WHOLE WORLD.”†

The

* Gen. xxii. 2.

† Communion Service.

The proofs of religious sentiments such as these are very plain, (for they are truly natural ones) in the records of the Pagan world, the degenerate progeny of the Patriarchal. The Religion of the Gentiles was, in fact, made up partly of rational ideas, partly of broken and confused lights, partly of foolish superstitions, partly of imperfect and mutilated traditions ;—yet amidst this state, (which was, perhaps, the very best state of THEISM that ever existed) the Pagans were at all times “ a law unto themselves.” They, therefore, were not only eager to raise temples and altars, but also to employ all the methods which art could supply, and all the efforts which genius could exert, to spread beauty, awe, and reverence around them. But not only the vulgar, (“darkened in their “understandings”) many of their law-givers and sages likewise (as St. Paul declared to some of the wisest of them) were “in all things too superstitious.”* Nay, what was much worse, the generality of them “changed the truth of God “into a lie : thinking the Godhead like unto gold, or silver, “or stone graven by art or man’s device.”†—So deep was the darkness in which, amidst much boasted light and science, the greatest of them were sunk : so bright, “through the “tender mercy of our God,” is “the day-spring with “which, from on high,” the least amongst us is “visited.”

—To

* Acts xvii. 22.

† Acts xvii. 29.

—To the least,—to the lowest,—to the most unlearned of you here present, Brethren—of you, “who hold the plough, “and glory in the goad; who drive oxen, and are occupied in their labours, and whose talk is of bullocks,”*—to you—no less than to “the wise, to the scribe, to the disputer of this world,”—our blessed Saviour speaks in the words directed by him to a part of his own hearers—“Verily, verily, “I say unto you, that many Prophets and Kings have desired “to see the things which ye see and have not seen them, and “to hear the things which ye hear and have not heard them.”† —But—“blessed,” in the end, “are they,” assuredly, not “who hear the word of God” only, “but who,” hearing, “keep it.”‡

By MOSES all adoration of false Gods, and all misrepresentations of the true one, were zealously rooted up. Just conceptions of the divine nature and perfections: of the divine majesty, spirituality, rectitude, sanctity, unity;—were most solicitously taught and propagated. To assist and effectuate such instruction, a FORM of worship was adapted to the peculiar circumstances and intents of that dispensation: to the imbecillity of a backsliding people, ever prone to relapse into

Pagan

* Eccles xxxviii. 25. † Mat. xiii. 17. ‡ Luke xi. 28.

Pagan corruption and folly: and to that great ultimate end in which all emblematical appointments (“ shadows of better “ things to come”) were divinely contrived to terminate.

For the celebration of such a service—a TABERNACLE, “ made in all things according to the pattern shewed by GOD “ himself to Moses in the Mount,”* was set up in the wilderness. At the settlement of DAVID on the throne, a fabric still more noble (though no marks of a divine supernatural accompaniment could possibly be more illustrious) was designed. By SOLOMON, his son, it was completed, with a magnificence as superior to that of any other temple, as the dedication of it was to be more august, and the worship to be celebrated in it more sublime and expressive, than any other under Heaven.—“ The house,” said he, “ which I build, is “ great; for great is our God above all Gods.”†

The complicated, enormous sins of the Jewish nation, and the captivity to which God did, in his ensuing righteous judgments, reduce them,—“ things written for our admonition,” (and be we, Brethren, in THIS our day most awfully admonished!) these were the causes of depriving them of that “ holy

* Heb. viii. 5.

† 2 Chron. ii. 5.

“ holy and beautiful house.” But their ensuing, most merciful, restoration was attended with the erection of a second. This was certainly inferior in outward, and much more in miraculous splendour to the glory of the first. We are told by EZRA* that “ the Priests and Levites, and chief of the “ Fathers, who were antient men, and had seen the first “ house, when the foundation of the second was laid before “ their eyes, wept with a loud voice.” It proved, nevertheless, a work, probably beyond what they expected, in grandeur and lustre, most highly striking: And being rebuilt, (after having suffered the dilapidations of time and hostilities during five hundred years) it was still not only admired, but revered, as such, by Heathens, as well as Jews, down to the very crisis of its final dissolution, when (in completion of our blessed Saviour’s awful, righteous, sentence) “ wrath came “ upon that wretched people to the uttermost:” and “ not “ one stone” of the vast and splendid edifice (which the generous conqueror had been in vain most anxious to preserve) “ was left upon another.”†

We have now seen the veil of the temple “ rent in the “ midst:” and we are come down to the CHRISTIAN æra.

CHRIST

* Ezra iii. 12.

† Mat. xxiv. 2.

CHRIST JESUS came “not to destroy the Law or the Prophets, but to fulfil them;” to verify the predictions of the one, and to supply the deficiencies of the other: to teach that “justice, mercy, and faithfulness, ought in the first place to be done,” yet that “duties, secondary and subservient, are not to be left undone.” He has prescribed as the most expressive mode of admission into his sacred community the baptismal emblem of cleansing and purity; as the apt commemoration of that his death, which sealed our restoration to eternal life, the solemn, but chearful, social, participation of the hallowed bread, and the joyful, thankful—cup of blessing, together ordained to “shew forth the death of the Lord until his second coming.”

To “keep the sabbaths, and to reverence the sanctuaries,” to treat, as claiming a certain relative sanctity, both the seasons set apart for divine worship, and the Houses assigned for the performance of it, are things compatible with the simplicity of his design; for they immediately promote the purity of it, and speak the very spirit of that clause of the noble prayer which he has taught us—“Hallowed be thy NAME.”

CHRIST was, in ~~fact~~^{deed} himself the most exemplary, most punctual, of all observers of divine, positive appointments. "He walked in the temple, in Solomon's porch," and ratified that denomination which the evangelical Prophet had conferred upon it when he called it "his father's house, the house of prayer."* He condescendingly submitted to the baptism of a Minister totally inferior to himself—to that of John: For thus he professed that it became him "to fulfil all righteousness."† "With desire he desired to eat the Passover" (that Lamb in figure, which he was himself in fact) "with his disciples before he suffered."‡ At the very time when he asserted his great doctrine of the indispensable spiritual worship to the woman of Samaria, he was, within a short space, about to assist in person at the celebration of a great ritual ordinance, and solemn festival, at Jerusalem.§

To us the inextinguishable propensity to aspirations, and to acts, of devotion remains: to us Christians the moral obligation of a sabbath remains: the great uses of religious communion remain: the necessity of ministers, and of implied appendages to their ministrations, remain: a HOUSE of God,

in

* If. lvi. 7. Mat. xxi. 13. † Mat. iii. 15. ‡ Lu. xxii. 15.

§ Either the Pentecost or the Passover. John v. 1.

in a rational sense of the term, remains : the duty of providing, and the decency of reverently setting apart (by pious consent and appointment) such house to its assigned uses, remains. "Holiness," most surely, "becometh the house of the Lord for ever."

To private oratories the Apostles and first Disciples were unavoidably restrained for the celebration of divine service in general, and that capital part of it by them never remitted (how preposterously soever amongst ourselves neglected) "the continual remembrance of the sacrifice of the death of Christ, and of the benefits received thereby," in particular. The persecutions of their unrelenting adversaries, both Jews and Gentiles, necessitated them to continue for such purpose the use of those "upper apartments" which seem to have acquired a kind of prescriptive appropriation at that time to religious purposes :* and, as distress compelled them afterwards, to more obscure receptacles. In proportion as the sound of the Gospel went out into that and other lands, both synagogues and temples were often converted into churches, and buildings, originally devoted as such, began through pious zeal and liberality to be multiplied. There is evidence,

C 2

supplied.

* See the learned Joseph Mede, on 1 Cor. xi. 22. and Eccles. v. 1. and B. 2d. of his works. p. tot.

supplied by records of great authority, that the Faith was preached, and that houses of God were built, within this favoured " Isle of the Gentiles" in a very high period of Christian antiquity.* Here, undisputedly, the very first Christian Emperor was, (if not born) on his accession, saluted as such : the same who by his earliest edict declared himself Patron of the Church : and, in the progress of his greatness, proceeded, throughout his wide dominion, to discountenance and dispel Pagan imposture and darkness, to encourage the ministers and officers of true religion, and the raising, repairing, and adorning of religious structures : particularly in the city to which he transferred (in external reference indeed inauspiciously) the seat of empire : and wherein he gloried to reign under the banner of that Cross, in the SIGN of which he believed himself divinely called to conquer. Temples were, by virtue of Imperial decrees, many demolished. Many were purged of their Pagan apparatus, and, being cleansed from idolatrous abominations, were converted into sanctuaries of the living and true God. Thus, before the expiration of a fourth century, the Dagon of Paganism was laid prostrate before the Ark of Christianity. Liberal arts, no longer degraded by the Heathen abuse of them, were raised to be the instruments

* See Stillingfleet's Antiquities of the British Churches.

instruments of genuine piety. "The King's daughter," the spouse and church of Christ, was yet but little faded "in glory" of primitive faith, and manners "within." "Her clothing" was by no means unsuitable; when it became, in part, "of wrought gold without."*

Amidst that fury of barbarous irruptions which it pleased Divine Providence not long after this to permit, all that was liberal, and all that was sacred, partook one common shock. The natives of this land, under the circumstances of the times, enfeebled, abandoned, unprotected, were driven by one host of those rude and treacherous despoilers into a corner of it. But they carried a "Light" with them: and it "shone in the dark place." They carried into mountains and fastnesses, not accessible to their Pagan invaders, the blessed Gospel. They cherished the doctrines which it taught, and both became active in raising buildings for the purposes of the worship which it required, and in marking out and bounding those limits of the territory, as peopled by Christians, which made the first rudiments of Parochial divisions.† These were afterwards adopted by their conquerors; and

* Psalm xiv. 13.

† See Calk's History of England, Vol. I.

and on the careful preservation of them have the “doing of
 “ things sacred decently, and in order:” and the maintenance of the unity of faith “in the bond of peace,” been experienced, through a long succession of ages, in a very high degree, to depend.

The corruptions which now in daily growth poisoned the doctrines, the usurpation which now trod down the rights, of Christians, and against which the original BRITISH converts long and bravely struggled: the monastic swarms, by which the real pastors were distressed: the frauds of the Cloister, by which the populace was abused: the adulterations with which the sacred offices were polluted, and churches and altars in fact profaned, and the darkness spread around, “even thick darkness that might be felt:”—are things, all of them, by the intelligent, and the candid, of every denomination, undisputed on the one hand. Nor can any such forget, on the other, either the gloom of enthusiasm, which in part obstructed the triumph of rational Religion over superstition; or the wild, ~~and turbulent~~ havoc with which a “wrath that never wrought righteousness,” and a spirit of “sacrilege, spurred on by rapaciousness, conspired to burn
 “up,” and often wantonly, “many houses of God in our
 “land.”

"land." The scars are, to this hour, visible in our eyes : and they were produced both at a former, and a LATER period of our history, at best by a "zeal not according to knowledge;" and in its nature less favourable to piety than to outrage; and to amendment and reformation, than to ruin and deformity.

But—we will dismiss, amidst a celebrity pleasing and propitious as the present is, all painful retrospects: and will turn with delight, and devout thankfulness, to a different page,—where we see defilement giving way to decency: violence to safety: tumult to order: tyranny to Law, the ever-blessed bulwark of true Liberty: crude effusions to the voice of truth and soberness: and a Babel of distractions* to a symmetry, and solidity of faith and worship, "built on the foundation of the Prophets and Apostles, JESUS CHRIST himself being the chief corner-stone."—To us are these inestimable blessings brought down: to us, and to our latest posterity, be they extended, and perpetuated, as blessings truly such: being inseparable from doctrines sound: worship chaste: government authentic: temper mild, and truly

* See a remarkable Address, Clarendon's Hist. Vol. iii. fol. p. 489.

truly tolerant: spirit generous, and truly catholic. Thus let our excellent CHURCH flourish: and “let the gates of “hell never prevail against Her!”

They never will—if all who profess to join in her apostolical “doctrine and fellowship” will seriously, and sincerely, call to mind—that the God, whom (“through the one “Mediator between God and Man”) they come hither to worship, is that great “Spirit who MUST “be worshipped “in spirit and in truth:”—be worshipped with “faith,” without which it is impossible to “please him:” with holiness, “without which no man shall see him:” with charity, “without which all our doings are nothing worth, “and whosoever liveth is counted dead before him:”—that (apart from such impressions, and convictions) to “trust,” with the Jews of old, in “the TEMPLE OF THE LORD” for their security, is, with them, to “trust in lying words:” *—that every one, in the presentment of his own person to God, is required to present “the living, holy, acceptable,” because “reasonable,” service: † that “the body” of every one of us is itself that “temple of God, the defiler whereof will “God destroy:” ‡ and every one designed, appointed, devoted to be “an habitation of God through the Spirit.” §

Do

* 1 Cor. vii. 4. † Rom. xiii. ‡ 1 Cor. iii. 17. § Eph. ii. 22.

Do you then, BRETHREN, with affectionate reverence, attend to the offices of this present ministration—to the significance of these ordinances—to the business of this day—to the highly-edifying solemnity of this hour?—Let the “sanctification of this PLACE” be then to every one of you “a sanctifying of the Lord God in your hearts.”* Exclusive of this, all other designations, dedications, CONSECRATIONS, are reduced to impotence and inanity, to mere “founding brass, and tinkling cymbal.”

And—was it with a truly pathetic awe that you just now appeared to listen, amidst a becoming seriousness of outward deportment, to the voice of the MAN OF GOD who, amidst fervent acts of supplication and benediction, pronounced the ground whereon you stood hallowed to be a receptacle of the remains of those who, we trust, shall “sleep in JESUS?”—Forget not then—forget not—often as “desiring to enter these courts of the Lord,” you tread on the herbage there springing up under your feet,—that “man, born of a woman, so cometh up, and is so cut down:”—but that this is the rapturous strain of the Prophet of old—“Thy dead men shall live: together with my dead body, shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the
D “dew

* 1 Peter iii. 15.

“dew of herbs: and the earth shall cast out the dead:”—
Remember—that “all flesh is grass,” and all the “goodliness
“thereof as the flower of” the fair “field” which there
surrounds you: that “the grass withereth: that the flower
“fadeth:” but that—“THE WORD OF THE LORD endureth
“for ever.”

That WORD is at this instant heard in these sacred func-
tions:—It is at all times heard amidst every religious ordinance
and celebration: and is itself “quick, powerful, sharp as
“the two-edged sword.” It will, ere long, be heard in tones
yet far more deep, and big with dread. It will speak “in the
“mighty shout:† in the voice of the Archangel: in the
“trump of God:” even then when “the trumpet shall sound,
“and the dead shall be raised incorruptible: and we shall be
“CHANGED: changed—from corruptible to incorruption,
“from mortal to immortality:‡” when THIS, when every,
earthly tabernacle, when the “earth, when all the elements,
“shall be dissolved:” when the “children of the Resurrec-
“tion” shall enter THE BUILDING OF GOD, THE HOUSE
NOT MADE WITH HANDS, ETERNAL IN THE HEAVENS.§

* Isaiah xxvi. 19. † 1 Thes. iv. 16. ‡ 1 Cor. xv. 53. § 2 Cor. v. 1.

T H E E N D.



OF THE PRINTER AND BOOKSELLERS HEREOF MAY BE HAD,

Dr. F R A M P T O N's
S E R M O N

PREACHED AT THE
ANNIVERSARY MEETING
O F
NATIVES OF THE COUNTY OF WILTS,
IN ST. AUGUSTINE'S CHURCH, BRISTOL,
AUGUST VIII. MDCCLXXVI.

AND SPEEDILY WILL BE PUBLISHED,
A NEW EDITION OF
Dr. FRAMPTON's ACT SERMON,
AT OXFORD, MDCCLXIX.

1847

OF THE PRINTER AND BOOKSELLER HENRY MAY BE HAD,

D. F. A. M. P. T. O. N.

S E R M O N

PREACHED AT THE

ANNUAL MEETING

OF

NATIVES OF THE COUNTY OF WILT.

IN THE CHURCH OF ST. MARTIN, LONDON.

BY THE REV. J. H. WILKINSON.

AND PUBLISHED BY THE AUTHOR,

A NEW EDITION OF

DR. FRANKLIN'S APOSTOLICAL SERMON

ON THE

